6:Cook M-3,4 (ca. 1900) 1909
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[757] [413] [237] comb with very long, sharp teeth. With this barbarous tool, the primitive surgeon rakes and tears the back of the patient, who holds himself immovable by firmly grasping a post or tree. The blood is caught and removed on palm-leaves. When sufficient blood has been drawn, sand, and finally pepper, is rubbed into the wounds. Even when a Karayá is not sick, he submits to this very painful operation, believing that it will be beneficial to his health. The bleeding of persons on the back is practiced by low-class civilized Brazilians.

[771] Not much is known concerning the religious belief of the Karayá. But it is fully established that they entertain an animistic conception of the world, which is the lowest form of religious belief and practice; and it expresses itself with them in the same way that it does with the better known South [811] American tribes. Their observation hourly suggests to them the idea that every effect has an intelligent cause; for, whenever they are able to trace an effect to its cause, as, for instance, in the doings of men and animals, that cause appears to be psychical rather than material; an intangible, incomprehensible something that we call Mind. Therefore, they firmly believe that Minds, intelligence, or invisible, immaterial Personalities, dwell, as an Ego, or as Genii, in every material object, animate or inanimate, such as animals, trees and mountains, and direct all the operations of Nature; and that brutes are differentiated from men only by their bodily form, every creature being alike a duality—having a psychical as well as a physical Self. Moreover, the phenomena of the half-[772] life in sleep, together with dreams and visions, and the cessation of all vital activities at death, furnish to their minds clear and positive proofs of the existence of a spirit world that pervades, or lies beyond the world comprehended by the senses. They believe that in sleep and dreams, the Ego, or [774] Shade, or second Self, steals away from the body of the sleeper to roam about and to associate with other shadowy personalities or spirits. They are convinced, furthermore, that their [754] priests, or conjurers, are endowed with some supernatural, or mysterious powers which enable them to put themselves